

The tragic consequences of teaching Hindi in Australia!



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It is foretold! The torrential flow of inexorable destiny!

The tragic consequences of teaching Hindi in Australia!

Chapter 76 of

Shrouded Satanism in feudal languages!

First published in 2013.



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Heralding the tragic consequences of teaching Hindi & other feudal languages in Australia!

There are two separate books inside this book. Both deal with the terrible consequences for all native-English nations in general and for Australia in particular, if and when feudal languages enter into the social communication stream.

The first one is Chapter 76 of my book: **Shrouded** Satanism in feudal languages!

The second one is a standalone book titled: **Hindi** in Australia! Behold the tragic future.

To understand the terrors of feudal languages, which can spread disarray, disharmony and dislocation through the native-English social system, I would recommend the reader to read my very small book: Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.



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Due to my frank writings, I have found that my efforts to bring the huge satanic codes of feudal languages into the limelight are being consistently blocked online, across all native-English nations, by some sections of the global IT populations, who control the Internet from various locations on the globe.

NOTE dated: 13th of June 2024

I need to place on record here that over the years, I have come to understand that both the monarchy as well as the nobility of England, do not carry native-English pedigree in them.

Another thing that I want to mention here is that I have tried to illustrate the social structure design created by feudal languages using certain amateur illustrations. They are totally inadequate in what they have tried to convey.



Over the years, I have developed a technical phrase Ingal - Inhi ladder. This **Ingal** is the highest You and **Inhi** is the lowest You, in the Malabari language.

The social system and all other human relationships are contained in these ladders. Each step on the ladder has both the upward as well as downward verbal codes.

The persons on the lowest steps get crushed. The persons on the highest steps acquire a divine aura.



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Today I read on the Internet that the Australian government is introducing Hindi as a language of study in Australia. Well, I can only say that the nation is terribly infiltrated to the level that even policymaking has been affected. On one of their websites, they show Asian kids with remarkable personality features. Well, this is actually the effect of egalitarian English on Asian kids. And of being positioned on the egalitarian heights of an English nation.

However, the reverse is quite of abominable possibilities. That of kids of native-English speaking quality learning Hindi and other feudal tongues. The very addressing of these kids as *Nee* or *Thu*, and referring to them as *Avan/Aval* and *USS* has *terrific dirtifying* codes. In the small ambience of a class room the full effect of these codes wouldn't be clearly understood. For when the codes go and diffuse into the wider social arena slowly it would affect the social quality. The social system would spilt in a very dynamic manner. For, the split would go on



shifting from location to location and from one section of population to another. For, there is always the other software of English to bring in a rejoining of the ruptured fabric. However, mutual hatred, jealousies, treacheries and much else which are of a quality quite unknown till now will enter into the social scene.

There was once a French female who had come to a particular beach area in Kerala, which was a tourist spot. She started living with a young fisherman, who was naturally considered as a lower class by the local educated class in the nearby city. However she did not seem to mind or understand the perspective from outside. She learnt to speak in Malayalam to some level of proficiency. However, the feudal indicant codes were not quite taken care of by her.

I remember one of my companions saying that she did come and speak to him, addressing him as *Nee*. She would address the young



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fisherman also as *Nee*. It was reported that later on the two of them would go in for terrible verbal fights. It is possible, for as she became more and more local with the learning of Malayalam, she was literally to behave like a Malayalam speaking female in a Malayalam speaking society. There the discord could begin.

Now coming back to the Australian kids learning Hindi, they would not just be learning Hindi, they would be transforming into *Hindiwalas*. The same codes would work in them. They would be placed on a historically momentous negativity. For, even when the English created and managed 'India' for around 150 years, they were very rarely on the lower side of the language codes.

For their children couldn't understand Indian languages. However, this fantastic fortification is going to be pulled down. Even a small-time Indian servant who is literally kept as a dog by



his or her Indian master can position the Australian kid in a position of terrific dirt. The same way the Indian policemen position the common man, when he or she is accosted by them. There is extension of this issue in Australia. There will naturally be policemen with Indian nativity who know Indian vernacular. They can literally spoil the stature of the native-English kid who has studied Hindi by a single change of indicant word. The child may react. This would be treated as a racist issue, and he or she might be taken for some counselling. Again there would be persons of Indian nativity as psychological councillors. They would again come up with some terrible definition to define the reaction of the kid. It is going to be sorry times for the native-English kids, if this nonsense is continued.

Now, about giving legitimacy to feudal languages into Australia. It can create persons like Gandhi right inside the nation. Basically the creation of Gandhi and similar persons are



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connected to the pyramid like formation of respect codes, all pointing to a single person on top. Now, when a lot of Hindi-speaking persons arrive in Australia, it is natural that there will be some issue in which some Hindi man would take up the leadership of the outsiders. In feudal languages, what builds the power of this person is the huge line-up of followers who naturally fall in line when the language codes are disseminated through media and textbooks. Then the next act he would be doing as his Unique Selling Point is to declaim some vague and impractical contention connected to some equally vague 'Indian' heritage. Since his followership would go beyond the natural boundaries of the Australian nation, his personal prominence would rise much above all Australian native-English leaders. For, they do not enjoy the advantage of a feudal language, with higher indicant codes promoting them. He would overtake them. In short, the feudal speakers would literally takeover the land. For,



the native-English would be tormented with so many negative stories of them bullying everyone all around the world.

Beyond that when native-English speaking people speak Hindi, they change into *Hindiwala*, in its complete connotation. It is like a man changing into an animal when he speaks an animal language. When Hindi-speakers speak English, they do change into English speakers. But the fact is that a native-Hindi speaker is as different from a native-English speaker as much as a mongoose is different from a cat.

It would affect the personality and mental stature of the Australian kids, in the parameters of their mental calibre. For instance, when Varuna was young, she had absolutely no idea about the various refrains naturally encoded in Malayalam speech. She lived in a communication system of perfect English. The only films that she had seen were English, and so the Malayalam



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obsequious versus arrogance communication codes was unknown to her. She used to address every person with a Mr. or Mrs. prefixed, if they were seniors. Only once did I noticed anyone getting distressed by this, for it was perfectly clear from her demeanour that she did not know Malayalam. In the only instance that I felt another person distressed was when another man, a sort of conceited idiot stood by and started glancing at the other man in a manner of provoking his consternation.



Varuna before Indian feudal language environment could affect her. Not from the Brahmin caste, not from a financially superior family, South Indian. But brought up in pristine-English, with exposure to English classics, English fairy tales, English nursery rhymes and total English atmosphere. Protected from the putrefying effects of lower indicant Indian vernacular verbal codes!



However, when Varuna was forced to join a local English Medium school at class five, she immediately understood that there was some problem with addressing any elder person, including a teacher with a Mr. or Mrs. prefixed to his or her name.

Actually I had mentioned this effect in my book of 1989 as the *Yellow Streak* effect. This term was once widely used to denote White (meaning English) persons with some Asian streak of inferiority complex in them. However, this is quite an issue of very wide discussion parameters. I can't go into everything here now. But then, I can say that there is also another opposite effect in persons who came up the feudal language route and then learned English. They would use Mr. and Mrs. in a manner of displaying a higher stature, which is not what this usage usually denotes in English. In English, this usage is just a minimum term for polite addressing of persons with whom one's relationship is only formal.



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I need to give another illustration also. There were quite a few persons who wanted to degrade Varuna's and Ashwina's personality, by using the lower indicant words of *Nee*, *Aval* etc. However, there was no means to pierce the shield of no-knowing of Malayalam. So these words had no effect. In fact, there were concerted efforts to teach them Malayalam in order to make them understand and feel the grave negative effects of these words. Without this understanding, there was no means to inform them that they were of a lower order by any scale.

This was a very great mental stamina to the various English families who lived in 'India' in the British colonial times. Their children could remain at par or at a senior stature compared to the various feudal language persons of India. However some of them learnt the local vernaculars through their native 'Indian' servants. This was to affect their personality. For, the servant could very easily arrive above



them and degrade them by the use of a *Thu* or a *Nee*, right in front of other ‘Indians. Once the language is learnt, there is no way to escape the effect.

When English youngsters arrive in India, they can maintain their superiority over a negative social condition, by not comprehending the colossal pulling down efforts from the Indian side. For example, they go to an Indian police station. Naturally, if they know Hindi, Tamil or Malayalam, they are just *terrific dirt* to the local policeman. They would treat them with the same lower level words they use to the local Indians.

In any and every conversation with any Indian, the Indian side would opt for the Hindi conversation, wherein they would be on the heights and the English kids on the *terrific dirt* side. It would be the end of all decent interaction. In fact, either the Australian kids would go down or they would gather to fight



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back, which again can only bring in a definition of false racial superiority complex. However, the codes involved would of deeper inputs than mere skin colour.

I do remember a slight allusion to this mental terror, in a book called *The Shadow of the Moon*, written by Kaye. I read it some thirty years back. In that book, the English female who has come to 'India', in the period around 1859, had been born in 'India', and brought up in the care of 'Indian' servants. She could understand and converse in Hindi. She would experience a strange overwhelming power seizing her in 'India', which was definitely suppressive. Even though the fact that the knowing of Hindi was not mentioned in the book, I couldn't immediately sense it. However, in many ways that book also had false understandings about what was good and what was bad for 'India'. That book was for promoting the higher classes of India, including the native rajas and other powerful



entities. That was not what 'India' really wanted, but the real destruction of these entities. This was what English East India Company did. For this, they received much adoration and love from the native lower class population.

Actually this issue may be seen in a better manner through this input. I have heard that Arabian horses of fabulous quality show a marked lessening of quality within one or two generations, when they are in 'India'. Actually I did trace the reason for this to their being under the 'Indian' servants who are themselves kept in the lower indicant words by their 'Indian' masters. These servants themselves use the lower indicant words on the horses. It is degrading. I have seen the dog in my family house, which is communicated to in English. However, when lower level servants and other workers come, they use the words *Nee*, *Eda* etc. to the dog. A marked change in their



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behaviour is there as they can dominate the dog in a beastly manner. The dog does feel it.

I remember one old person mentioning this about the few Englishmen who were residing in Tellicherry in the British period of rule. When the British rule was annulled by Clement Atlee, and they were forced to leave all their possessions in India to whoever they could give it, they left leaving almost everything to their Indian wives and children. What they couldn't was taken over by their servants in pose of occupying a no-man's land. Or by anyone who could lay his hands on them. Yet, the Englishmen did not leave their beloved dogs to the care of their Indian kinfolk or their servants. They shot them dead. For, they knew the terrible diabolic personality degradation that would come upon their dogs when the dogs are allowed to exist on the pejorative part of the Indian vernaculars by persons of low stature.



Apart from all this would be issues connected to opening up the insides of the Australian economy for raiding by the Hindi business moguls.

It can be illustrated through these inputs: When the nation of India was formed in 1947, Hindi was more or less a language of much subordinated people, with literates only around 20%. At the same time, the literacy percentage in some other languages in the Sub-Continent was very much higher. However, Hindi was understood by a large number of people in the north Indian areas. Now this gave the advantage to the Hindi-speaking political leaders. However, the political leaders in other languages had only a popularity canvas limited to their own linguistic sections. By making the people of Australia learn Hindi, what is being done is to enable the Hindi-leadership to bring the Australian people there under their sway. Or at least to bring in division over the people. Or to be able to influence their minds from afar.



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This is precisely one of the reasons why English is being barred from the learning of the major peoples of India. For, they would grow beyond the leadership command of local political and social leaders. However, English does not really contain codes of command and control as is there in feudal languages. The moment Hindi is understood by an Australian kid, he or she comes under a very eerie command structure, through the particulars of the indicant word issues.

The lower words on the side of the Australian kids and the higher words on the Hindi native speakers can position the former in tight containers of command and regimentation, and also dirt. This is exactly what held the major people of the Hindi hinterlands, in a mood loyal subjugation over the centuries. They learn to enjoy their degradation as they get a mood to bask in the cosy feel of devotion and locality to people who hold them in positions of atrophy.



Apart from this, there is the wider economic issue. When Hindi was made the primary nation language of India, overriding the claims of over more than 25 other equally powerful languages, it was to give a tremendous boost to the Hindi film industry.

Hindi films could be shown all over the nation. To boost this capacity, a millions of rupees were spent by the Indian government to teach Hindi all over the nation. This investment by the Indian government was reaped as solid profits by the Bombay Film Industry. Now, when the Australian government is doing the same thing, it is not only foolishness, but rank anti-national endeavours. The same in tone and content as that happened when foolish American leaders gave the right to Japanese private firms to operate inside the US.

However, Japan is a miniscule nation with very limited population. India is huge in size and population. Numerically, Australian native



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English speakers can be literally wiped off the nation. For, a very dangerous machinery is running the nation. This machinery is the so-called 'democracy'. Democracy is the most dangerous political machinery currently facing the native-English speakers. For, it is a machine that can allow *quality* to be totally compromised by the claims of *quantity*.

Going on the road of democracy, another thought comes into my mind. It is the ability of English politicians to speak with the people. Speaking to the people is not an easy thing in feudal language systems, unless one is in particular route of command and loyalty. For example, a politician can speak to his own followers. They would use words of 'respect' to him. However, if he were to speak to a group of people who are not his loyal followers, there is the uneasy issue of what level of indicant words they would choose to define the communication. This is an issue that actually send the terror in every man, who



is a public employee. If the people use ‘respectful’ words, it is a comfortable situation. Otherwise it is real horror.

Now in English countries, there is no issue of an option of indicant words. Their primary education teaches them to address formally with a Mr., Mrs. or Miss. All words such as You, He, She, Her, Hers, His, Him etc. remain the same. However, in feudal languages, the primary education teaches the child to use higher indicant words to those whom they respect or feel fear for. If they do not respect, or feel fear for the political leader, then he can be addressed with the lowest indicant words, and referred to thus. In Malayalam, this would translate as addressing the political leader as *Nee, Eda, Edi* etc. and referring to him or her as *Avan, Aval* and its connected forms.

The quality of an English politician or official is connected to the fact that he or she is the leader or official of an English speaking



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population. The negative qualities mentioned about feudal language nation leaders are actually connected to their being leaders of a very shifty-minded population. The fact can be that actually the person could even be of better calibre and mental stamina than the English leader. But then he has to deal with a very diabolic communication code from the population.

When the Australian kids learn Hindi, the leadership of this nation changes from a leadership of an English speaking population to that of a leadership of a very shifty-mood people.

I remember a situation when Ashwina used to come for training senior-aged females to speak in English. She was pretty young, around five to seven years old at that time. Many of the females would treat her just as they would treat any other vernacular speaking kid. The very glancing and way of talk would be as of



entertaining a sissy, and to extract their own entertainment through buffoonery. Ashwina would then become quite disturbed with the strange communication standards, and refuse to go their presence in the next class. However, I would then very powerfully introduce her and stress that she is there to improve their English. They were to communicate to her in a very elegant manner. In most cases, it has worked. However, still at times, when playing indoor games like Monopoly etc., once they get to learn the intricacies of the games, there were occasions when they would change their stance again to tormenting tones.

My presence would be required to change their stance. I can tell them correctly as to what is the exact mistake in their communication, glancing tones, words, and the emphases, that is disturbing and quite at variance from English. This is so, because I am a researcher on these things and do know exactly where the negative codes are in existence in the feudal



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vernaculars. . However, in the case of the Australian educators, they do not know anything about the Hindi language codes. They are literally allowing terrible language and cultural codes to prey upon native-English speaking kids.

I need to mention one incidence from my own life which might be illustrative here. Many years ago, just after my mother had retired as the Inspector General of Registration, I went to her office. The year was 1982. I was a very young boy of around 18. Young and very soft looking. I had come to talk to one of the senior aged clerks in the office, about something my mother had told me to speak about. After speaking to him, as I stood waiting for him to do something, a new peon of around 25 years in age, (presumably from Malabar nativity) came near me, in the pose of a cock cornering a hen. He came near me as spoke thus: *Inte perentha?* In English, the words can be translated only thus: What is your name?



However, in the Malayalam, the words are quite powerful in that the word **Inte** had been used on me. It was the lowest of indicant words for You. As a softword code, it can be said that this word was to position me quite far below him, a peon in the office. It was a very perilous situation for me. For, I was not really used to this type of positioning, and that too by a peon in the office, especially when I was the son of the senior most official in the department.

However, the other senior aged clerk came back, called the peon and very powerfully told him, that the word Inte should not be used on the son of the Inspector General.

In this incident, there is a great insight for the people of Australia. When the outsider come and start teaching Hindi and other Asian languages, what is being done is to position the Australian, native–English speaking kids at the level of the **Inte** (lowest You). When this



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word was used on me, there was a clerk to admonish the peon. However, when this word is being used on the Australian kids, there will be no one to caution the wily teachers against doing this. That is where the sly mechanism will work stealthily without detection.

I have already mentioned Varuna not feeling anything grandeur in a vernacular film star when he came for a function to her school. For, she never watched Malayalam films. Now, there is another thing that needs to be stressed. Indian vernacular films can be quite interesting if one can understand them. For instance, Malayalam films are made with very diligent care to make them quite entertaining. To a limited extent, this effect is connected to what is mentioned as Star Value in the film industry. Each famous film star has a particular star value.

When that person acts in a film, even as a poor man or as any enfeebled person, it is not that character's value that is being evaluated by the



spectators. For instance, if a superstar is seen being beaten by the police, the amount of anger that develops in the spectator is quite phenomenal. However, if the same scene is enacted fantastically by an unknown actor, it is quite difficult to activate the same amount of emotional distress. For, in the first case, the spectators identify that beating with beating that popular idol. These types of exact emotional triggers are not there in English.

Now going beyond this, if one were to observe Malayalam films from my level of observation, it would be seen that they are actually showing a very despicable stature of the Malayalee folks. Their social terrors, their repulsion for certain levels of persons and much else.

The theme of constant pricking of another person's individuality is an omnipresent scene in the films. Laughter is extracted out of showing others in discomfiture, embarrassment and humiliation, from the perspective of lower



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indicant codes. If one were to see these things, automatically one gets mentally programmed to enact it in one's own life. Quality of interaction would go down. Moreover, there is another theme that is continually shown in the films. That of the repulsive level of subordination to officialdom, including the police. Such kinds of films should not be made understandable to the Australian kids.

Films are educators. Hindi and other feudal language films will give negative social behaviour training. Within a matter of 20 years, Australia will start showing the filthy sides of Indian social communication.

Apart from what has been described in the above paragraph, there are other frill elements of quite powerful inputs. A lot of Hindi teachers would enter the nation. Their spouses would follow. Then would come the rapid multiplication of the children, as they go forth procreating in a manner that would be quite bewildering. For, in



feudal languages, someone beneath on whom one can heap the lower indicant words is a great prop of leadership. It is another kind of democracy, wherein the more people you have under you at that level, the more is the leadership one would come to feel and enjoy.

Initially, the general feeling would be that of a very nice, helping natured, obliging group of people. For, the feudal language speakers would stand on the lower levels of obligation. Yet, the moment they feel that they are comfortably entrenched, then there would come about an 1800 reversal of attitude. This happens when the ticking timer informs them to move into the other end of the indicant codes.

The teaching class would bring in a culture of *guru-shikya* relationship, of the teacher necessarily to be treated with deference. There would be no concept that the student also has claims to respect. For such codes are not there in Hindi. Within a few decades, the other



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teachers would be able to sense that the Hindi teachers do have an uncanny kind of diabolic power over the students, which would be quite un-understandable. Most of them would have a sort of *holier-than-thou* Gandhi and *Mahatma*-model personality.



The deceptive bits of solitary inputs

It would be quite intelligent to go into the factor that made the political leadership think that the local students are at a disadvantage if they do not know Asian languages. This really comes from seeing feudal language people in Australia being in possession of an uncanny power and knowledge due to their knowledge of feudal languages. Yet, the real factor is not this, but that part is missed out in the understanding. The feudal language speakers have been given a powerful platform to exist inside the English social system, from where they can use their diabolic communication skill to degrade and overtake the local populace. Now, the actual manner to deal with this issue is to remove them from this platform. However, because democracy is the machinery that runs Australia, it is going to be quite difficult. For, democracy is a very dangerous machine of war whose munitions consists of people number. All the outsider has to do is to add to fodder to this



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munitions. That is, procreate rapidly. The nation stands overrun and conquered.

If feudal languages are made part of the national educational curriculum, a factor of economic and national takeover is in the offing. For, a huge amount of money would also move from the national exchequer to competing nations. Beyond all this, the national control shall fall into people in distant nations. For, feudal languages do contain the codes of military-type control and discipline. Persons who stand in certain pivotal positions in the language codes, can control the speakers to do their biddings.

Any intelligent man can understand that Indians are ready to run out of India to any English nation that opens its door to them. These people show grandeur in an English ambience. However, the same is not the case when they or the Australians get embedded in Indian social ambience. For, it is a totally different world, with



different positioning. A few in the level of gold and the rest in the level of filth. What is required is to bring in positivity of English to India and not the negativity of a feudal language into Australia.

When native-English speakers arrive in India, they do not understand that there is another indicant word level that is in existence in India. They only get to feel the *brahmancial* levels of indicant codes and fall in love with the place. Yet, there are a lot of native-Indians who do exist at the lower indicant word level, where life is not cosy or delightful. This bit of experience comes only when one is fully entrapped in a feudal language social system. See this bit of information on Wiki Leaks on what happened in the case of the British girl who was killed on the Goan beach. In all police records, written in the local vernacular, she would be maintained at that lowest indicant level. Yet, even her mother would not get a clue of this satanic description given to



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her. For, she would still be in the dark as she goes on claiming, the people here are sweet.



The negative physical and mental effect

Even though I have experimented and made deep observations on what would happen to a person's mental and physical features when he or she is allowed to live in an English ambience, I do not have a complete example of what would happen to native-English persons when they are brought up in the lower strata of a feudal language.

However, I have seen the terrible distortion happen in Anglo-Indians. When the English rule was in force in India, and English was given its due prominence, these persons did display the refined soft features that English can lend. However, I have seen same group go into terribly negative features, when they were pulled down to the lower pejorative part of the Indian vernaculars. Moreover, there is this observation that I had made in persons who had one parent English and the other a Malayalam speaking person. The children lived in Kerala



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and spoke Malayalam, with all the mental inhibitions and physical transformations that Malayalam can lend. Despite their very clear English link, the Malayalam features were quite visible.

At the same time, I have seen quite lower class parents' Indians children looking remarkably different to the point of being identified as the citizens of some English nations, when they brought up in a totally English atmosphere in Dubai. They did not know Malayalam.

However, what would be the exact change an English man would suffer if he were to be made to live in India in the lower, pejorative word code section of the Indian vernaculars? This is a thing that I never desired to see, but then I did know that there would be at least a few examples of this happening. Very coincidently, I came upon this piece of information on the Wikipedia:



James Scurry

The story of James Scurry

James Scurry was an Englishman who was made a servant by Sultan Tipu (Tipu Suthaan) after being captured alive by the French forces and

handed over to the '*Indian*' king. He lived in the domain of that ruler for around 10 years. He learned the native language and bore the full brunt of the lower indicant words. See this quote from Wikipedia page on him:

After the 10 years captivity ended, James Scurry recounted that he had forgotten how to sit in a chair and use a knife and fork. His English was broken and stilted, having lost all his vernacular idiom. His skin had darkened to the 'swarthy complexion of negroes', and moreover, he had developed an aversion to wearing European clothes.



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See this image of him done many years after his release from servitude.

Compare it with the images of black people who had been slaves of White English speakers in the US. The blacks improved, in almost all aspect.

Only the legal tag of '*slave*' was the negative part on them. In fact, slavery in an English ambience is not slavery. For, the English folks do not know how to enslave a person without shackles. Feudal language speakers can do it without chains and shackles. Lower indicant code words can powerfully hammer a person down to mentally accepting much worse than slavery.

I am forced to post my own daughter Varuna's images here. She lived in an Indian feudal vernacular society, but quite apart from the native language. She comes from a lower caste genetic pool. No feudal codes were allowed to impinge on her mind. Yet, when



she was forcefully made to join an English medium local school, there was personality lowering in her. She has refused to learn the local vernaculars. In the earlier years of her life, she lived in a household of great financial weakness, due to my own stance to keep apart from the local social communication. Yet, even without knowing the local vernacular, it has been my observation that she stood above many persons in terms of calibre, skills and intellectual capacity. For more, read this:



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A very negative social panorama in the offing

Apart from this, there is the issue of what would be the social view of Australian native-English kids who learn Hindi. The fact is that their mental visualisation would be a rapid expansion of the planar nature of an English society into a very wide-breadth-3 dimensional spectrum of social arrangement.

Persons would get thrown into different locations in the virtual arena by the indicant codes. Persons of professions, age, positions etc. which are defined as lower in Hindi indicant codes would get moved to a lower location. Those seen as superior would move to a higher location. Yet, none of the persons would in a plane like arrangement. The various entities would simply move in various directions, filling a 3-dimensional void. Yet, this would be a very dynamic arrangement. Each person who speaks Hindi would go on changing their



location as per their own visualisation and defining indicant words.

The Hindi teacher would stand in a very villainous position in this endeavour. Yet, they would not be villains, bad characters, ill-mannered or even with satanic dispositions. The evil would be the doing of their language software. Yet, there is this thing to be powerfully mentioned. They, who would be splitting the social order into an array of inequalities, would be quite stubborn about their own right to '*equality*'. Any action to them that seem to them as not equal to a native-English speakers' or any decorum that does not give them the best seats would be taken very offensively. The racial discrimination card would come in very handy for them.

I was trying to get a correct historical example of this phenomenon. Suddenly this historical incident came into my view. It is about a clerk



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from India (British-India) being posted as a servant for Queen Victoria. Now what happens?

Well an Indian servant of Queen Victoria is one of the highest honoured dignitaries of his own native land among his own village or town people.

I have seen a small-time young man getting a British citizenship from a local village through the fact that his father had been in Britain for many years. When he came back to the village, he is a guest of honour some of the village public functions.

Also, when my mother was working as the IG of Registration many years ago, I noticed a very vibrant thing. The IG's peon and driver were having a higher mental and social stature among their own level of people. For, they were the persons who had direct contact to the IG. For others, this connection was cordoned off by several layers of hierarchy.



Even many ‘officers’ of the department did not have this level of proximity.

This servant of Queen Victoria might be a good man with a lot of intellect or it might be the reverse. However, the fact that he went to the extent of teaching Hindi to her bespeaks of a very dangerous mindset. For, he would be sowing the seeds of social splintering codes right inside the Queen’s household. Many others who bear the duty of upholding the various decorum would find their stances quite ludicrous and cocky in the view from a very different perspective code. See this quote from Wikipedia:

Karim’s swift rise began to create jealousy and discontent among the members of the Royal Household, who would normally never mingle socially with ‘*Indians*’ below the rank of prince. The Queen expected them to welcome Karim, an Indian of ordinary origin, into their midst; they were not willing to do so. Karim,



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for his part, expected to be treated as an equal. When Albert Edward, Prince of Wales (later Edward VII), hosted an entertainment for the Queen at his home in Sandringham on 26 April 1889, Karim found he had been allocated a seat with the servants. Feeling insulted, he retired to his room. The Queen took his part, stating that he should have been seated among the Household.

When the Queen attended the Braemar Games in 1890, her son Prince Arthur, Duke of Connaught and Strathearn, approached the Queen's private secretary Sir Henry Ponsonby in outrage after he saw the Munshi among the gentry. Ponsonby suggested that as it was "by the Queen's order", the Duke should approach the Queen about it. "This entirely shut him up", noted Ponsonby.

Victoria biographer Carolly Erickson described the situation:



The rapid advancement and personal arrogance of the Munshi would inevitably have led to his unpopularity, but the fact of his race made all emotions run hotter against him. Racism was a scourge of the age; it went hand in hand with belief in the appropriateness of Britain's global dominion.

For a dark-skinned Indian to be put very nearly on a level with the queen's white servants was all but intolerable, for him to eat at the same table as them, to share in their daily lives was viewed as an outrage.

Yet the queen was determined to impose harmony on her household. Race hatred was intolerable to her, and the "dear good Munshi" deserving of nothing but respect.

MY COMMENT: See Munshi expected to be treated as an equal. To what? To the highest level people of the British Empire. How can such a mood come upon him? Can he claim such a mood in his native land, even in front



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of a small time Indian social leader? Well that is the change that English can make in a person. The descendants of the black slaves in the US also went in for that mood, after being given a chance to be with one of the best social systems of the world at that time. In the case of the Indian servant, he could be send back to his native land to get back his sense of proportions. As to the black descendants of the US, there was no way to send them back to Africa. That they very well know.

There are some other facts also to be mentioned here. Karim, who was from quite lower class background in his native land, couldn't bear to be with the 'servants' of the queen. Now, who are the 'servants' of the queen? They are the ordinary people of England. Yet, he cannot bear to be at their level. He can only be above them. No one seems to have noticed this repulsion in him. What is the term to define this mental



phenomenon? It can't be defined as racism. For, he was being repulsive to the white skin.

Apart from all this, there is this insight in these words: —*members of the Royal Household, who would normally never mingle socially with 'Indians' below the rank of prince.* Well, this statement contains a grave bit of contradiction.

For, it was the stance of the English East India Company not to give any rank or status to the 'Indian' kings, princes and feudal lords. It was Queen Victoria's reign that ousted the English East India Company and gave the stature back to the native feudal lords, including the princes. There is a lot of confusing idiotism in the quoted words and also in the subsequent words:

Racialism was a scourge of the age; it went hand in hand with belief in the appropriateness of Britain's global dominion. For a dark-skinned Indian to be put very



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nearly on a level with the queen's white servants was all but intolerable.....'

The dark-skinned man was not willing to sit with the queen's servants. In my mother's case, the peon and drivers, or even her clerk would not sit with her in any official function. And they had to use higher indicant words powerfully to the other 'officers'. Yet, in the case of Karim, he can use any indicant level word about anyone in the Queen's royal household. And none the wiser.

I do not know who exactly wrote these lines in the above quoted lines from the Wikipedia. Yet, I do sense the mood of some mediocre Indian academicians in the words. For, every human emotions has been tried to be explained through the race card. Yet, it was the age when British West African Squadron was fighting in far off African coasts to save black men who were in captivity in Slave Trading ships.



CLICK HERE



Capture of a slaver in the Rio Ponga, 1853

I should insert one incident from my own life here. Many years ago, I was living in a remote village. This is the same place that I am living now. Now, this village is no remote, with a state highway passing through right in front of my house. One young man of age slightly less than me, came and befriended me. He was a Hindi teacher. He talked about teaching me Hindi. I think he enjoyed coming to my house just because of the social stature of my household. The year must be around 1995.

Since I had studied Hindi as a third language in my school, it was not a very tough proposition to learn Hindi. He would speak to



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me in Hindi and very fast I was learning to speak Hindi. Now, very fast we reach the pivotal point. The word You. He would address me as Aap (highest You), and I would address him as Aap. However, after a few days time, he shifted to Thum (the lower You).

Now, this was a powerful situation. If I continued to address him as Aap, when he addressed me as Thum, I would be positioning him in a location above me. That was too preposterous a position. For, he was just a village man with practically nil English, and far less worldly knowledge. However, by a very sly technique in the language, he was arriving at a higher position. I couldn't concede to that. I more or less spontaneously shifted to Thum to him also. This he found quite unacceptable.

For he was the teacher, I was the student. He was trying to use the Guru-shikshya model, in which he was the Guru and I his disciple, who



should maintain a pose of subordination and obsequiousness to him. Now, this is the quite sly and hidden preying code in Asian poses of teaching. The ultimate aim is not the improvement of the trainee, but his subordination.

In my case, since I knew the game, I could foresee where the path was leading to. In the case of the Australian kids, there would be no one to caution them about the hidden treachery in the path, that is mentioned to lead to knowledge.

Remember, when one learns dog language, one literally turns into a dog, in terms of how it communicates. Snarling, growling, barking, howling and such things become part of one's communication personality. It might be good for some scientifically oriented person to learn it. However, to allow a huge section of the younger generation population to learn it might turn the nation into a nation that shall



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acquire canine features. Similarly, learning Hindi would lead the younger generation to acquire the social features of north India society.

A grave social error in the offing is that when a person willing allows himself or herself to be placed in the Thu/Nee position, he or she will develop an adoration and respect for the Guru. This is an development which has no equalivalent in English. For, in English, if one were to be impolite, it would only provoke anger. Here, the opposite emotions come to play, wherein the shikshya's personality continually goes down to degradation.

Now, I need to take this illustration into the context of Queen Victoria asking her Indian servant to teach her Hindi. The moot question is when the issue of the word You comes, what would be the words assigned. The Queen will become the Thu/Nee and the servant would become the Aap/Thaangal.



The tragedy of the Empress of the English Empire being addressed as a Thu by an Indian servant cannot be explained in English. The same confounding issue is there when people who had treated the lower class natives of their own native land as *Terrific dirt* comes to address the future generations of Australia as Thu/Nee.

Moreover, with regard to the allegory about the clerk who admonished the peon, there was no person with adequate knowledge to caution the Indian servant as to what words are not allowed to be used to the Queen of England.

The fact remains that in India, even now if such a wrong word is used to the upper class man by a lower class man, it might even end up in severe physical injury to the lower class man. But then in Australia, the outsiders are being given a free run to soil and spoil the



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native-English speaking native kids with no one to control them.

DIGRESSION: Speaking about Indian academicians, the fact is that they are a group of sly cunning guys who are on a *fooling-the-people* spree. They are paid in astronomical terms. The average monthly pay of an Indian professor is currently Rs. 250000 and above. This is when the majority of the Indian people earn between Rs. 4000 to Rs. 20000 per month. For example, an Indian carpenter gets between Rs. 15000 and 20000 per month if he works almost all days.

These Indian academicians get 13 months pay in a year. And an immensity of other booty including a daylight heist known as *commutation of pension*. The majority people of India do not know anything about all this.

The academicians have time to write and re-write almost all pages of Wikipedia India pages. In fact, almost everything in Wikipedia can be



made to have a pro-Indian master-class
viewpoint. END OF DIGRESSION.



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What is in feudal language codes?

Feudal languages are not just software for communication, but are actually codes of personal as well as social behaviour. They have codes that can make a man bend, bow, be obsequious, sly, cunning, treacherous, deceitful, ambivalent, shifty, dominating, suppressive, servile, carve for bribes, see people differently, show discrimination and much else. If very clearly observed, the speakers of such languages do essentially have double or more personality. Some of them mutually opposite.

As to the so-called Asian Century that is being foretold, well it should not be an Asian century run by these feudal language speaking Asian barbarians who would torment their own kinfolk with pejoratives. Instead it should be run by pristine English-speaking Asians in real collaboration with native-English speakers. Wherein the native-English-speakers remain on par with the English-speaking Asians. Not below



the feudal language speaking Asians. Then it would be a century wherein there shall be all round happiness everywhere. Not repulsion, turmoil, terror and horror.



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Roots of an untrue impression

Now, before leaving this premise, I need to ponder upon why the Australian policymakers are impressed with the Hindi speaking populations. Well, to a limited extent, the idea can be connected to the issue I saw when N & S were being trained by Varuna and Ashwina. N & S had another world quite apart from that of English. For, they were bilingual. Varuna and Ashwina had to remain in their English systems, without compromising that stature. So, N & S were on a raised platform from which they could use their Malayalam capacities. Their own family members who were initially near illiterates in English were in a much lower platform.

Now, beyond this, there is the need to understand the actual stature of the Hindi speaking sections of Australia. What is their actual stature? From an Australian point of view, they would be just ordinary people with



lot of money or less of money. However, that understanding is quite erroneous. Actually, when their earning is converted into Indian currency value, it would simply expand into 50 times its value. This literally means that this section of people is in India at the highest levels of indicant code levels. When seen from this perspective, the local Australian people are actually dealing with sort of royalty or very affluent class of people. When the indicant word codes array them thus, these people can really feel the power in their veins. And this would reflect in their mental capacities as well as other features. Moreover the fact that they are in an English platform would give them a very powerful elevation that cannot be imagined by a native-Australian person.

The concept of an elevated platform can be explained thus: In India, there are many social statures, encoded in the language. For example, a doctor and a taxi driver.



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English world

Indian social system

Doctor

Driver

The different platforms and their elevation!

This is the picture to be imagined to see their relative statures. In the first image, one can see the real depth of the Indian social system, in which every individual tries to pull down or push down others. See the relative height of the doctor above the other man.

Even though he actively pushes down the taxi driver by means of words used directly or indirectly, and by unmentioned codes of behaviour and precedences, including various prohibitions, the doctor still needs the lower man in this proximity. For, it is the presence of



the lower man that gives him the ‘respected’ heights.

The moment either of them moves to an English world, it is a rapid elevation to celestial heights. Wherein, most of the prohibitions are not there. Both the doctor as well as the driver is unfettered. This grand change of scene and the emotion of being unshackled is a great one. Yet, inside both of them, there are the same codes to push or pull down others. This is where they can misuse the elevated platform of an English society to push the native-English speakers down and to place themselves above them. See this image.

This pushing down is an on-going process by the feudal language speakers. However, its full intensity would not be fully felt by the native-English speakers. For till now, they do not understand the feudal languages. However, with the teaching of Hindi to

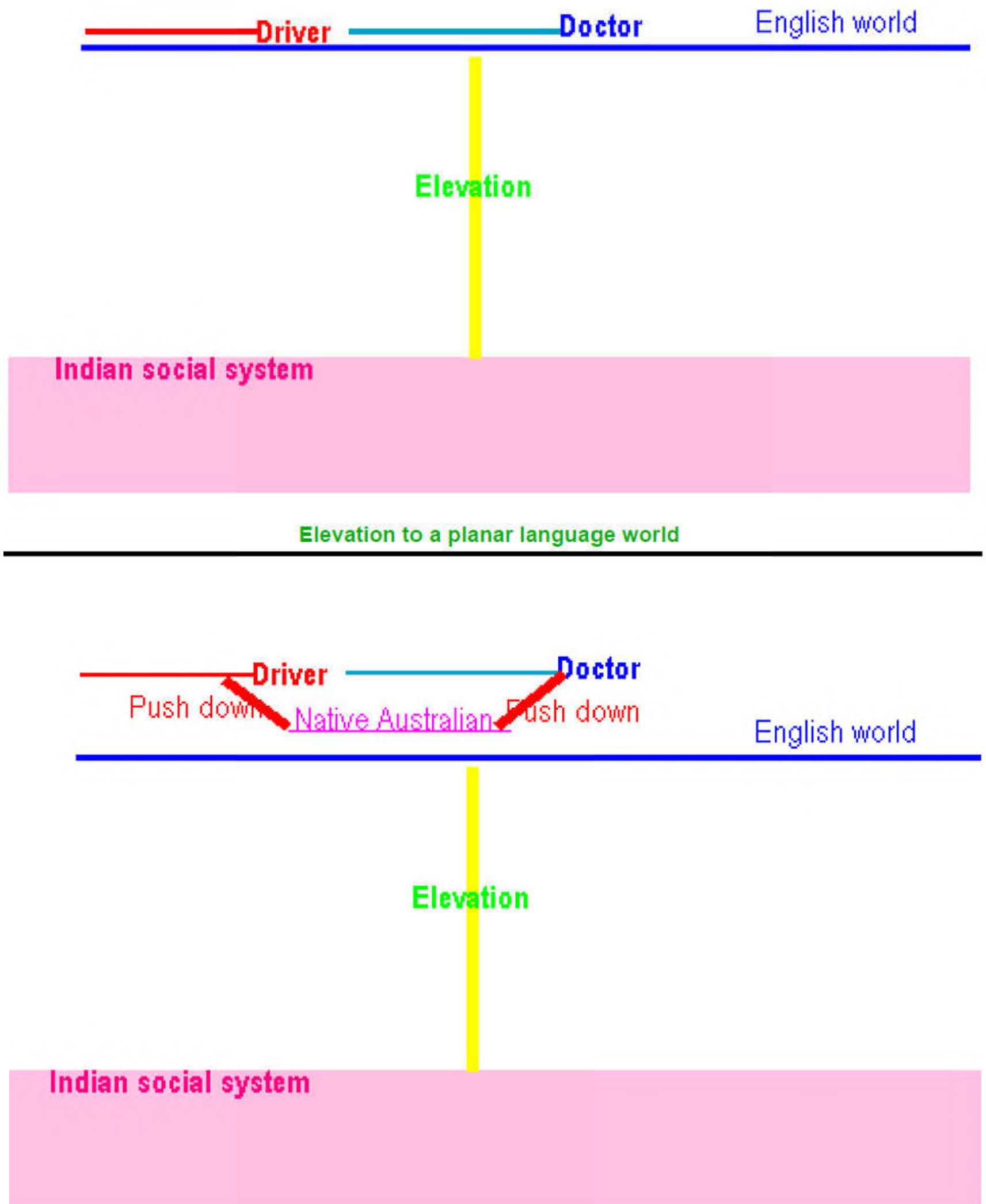


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children, this is going to change. The process of despoiling is the work of a complicated machinery. For example, the teacher will address the child with a Thu and make him address him back with feudal respect. Once the real suppressing nature of Thu and other associated words are clearly understood by the child, then he is left to bear the brunt of the verbal suppression by others in the Hindi teacher's side. Like his parents, his uncles, his children and even his servant. This making the servant also address the child with a Thu is the most powerful part of the attack.

For, in Indian languages, the servants are kept at the terrific dirt level. For this level, the other person is made to go down below the terrific dirt level. This is a very powerful part of Indian social communication that is employed powerfully all over India.



In India, if a person from a unacceptable social position uses such words as **Thu/Nee**, **USS/Avan** etc. to social superior persons or their children are brutally beaten up to pulp, if possible. The root cause of many communal riots and even castes fights in which people even get burnt alive is this issue. The provocation is that much. For, a negative



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indicant code used is a very despoiling and destructive thing. This is what is being let loose in Australia. With no one to beat the satanic persons to pulp.

The diabolic nature of bilingualism is a very powerful factor. However, the way to deal with this satanic element is not by going in joining the Hindi-speakers. For, it would be like Varuna and Ashwina learning Malayalam to deal with the competitive mood of N & S.

If Ashwina and Varuna learn Malayalam, it would only make them go down from their singular power element that is that they are impervious to the attacks made using the lower indicant codes.

The way to contain this very powerful competition is to contain that competition, by removing the platform and by placing unbreach-able walls around the Hindi-speaking sections of the population. For, they are tied powerfully to the rich and powerful sections way



back in India. In India, they are the sections that maintain the majority section of population in the dirty levels of human existence by means of indicant word codes.

I do not know whether it has been fully understood by the English speakers that it took many centuries to get some understanding about Asian and African languages. In fact, it can be as difficult as learning animal languages. It was due to this problem, that in the past centuries there was even a belief that Africans and even certain Asians were not fully human beings. Even now many Arabs in the North African areas do not consider many African blacks as fully human beings.

Now, what is the essential problem that animals are facing with regard to human beings? It is that human beings cannot understand their languages. However, as I have mentioned elsewhere in this book, it



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might be much more easier to teach English to animals, than for an English man to learn animal languages.

As a trainer in English to so many persons, I have had the understanding that teaching English to a person, who comes from a social condition in which there is nil penetration of English, is akin to teaching an animal a human language. That much is the difference that English makes in that man. For, a man from a social condition totally devoid of English (or any other planar language) has a mind that is quite different from a man who comes from a society in which some English has entered.

This fact is being mentioned as an allegory. For teaching Hindi to native-English speaking kids is like teaching them animal languages. For, the social logic in Hindi is totally different and quite barbarian. The affability of the Hindi teachers can be likened to the false



demeanour of the Rattle snake as it moves in for the kill.

When in later years, Australian youngsters have to work under native-Hindi speakers, the latter will naturally use Hindi on them. For, it is a very demeaning tool, whereby the natural personality standards of native-English speaking persons can be erased in a most delicious manner. For, there is no defense against it. And the despoiling side can really enjoy the tremulous twitching of the despoiled persons of refinement, as they seek a way out of the repulsive grab of the dirt, hopelessly.

At the same time, there is this other side to it. When Varuna was growing up, there were many persons who claimed various kinds of family relationships, or rights as neighbours etc. to address and refer to her in the pejorative words. However, it had no regimenting effect on her. For, she did not know the native vernacular at all.



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So, there were concerted efforts to teach her Malayalam in the sly. Just to get the word Nee and Aval understood by her. However, I stood stoutly against all such endeavours, and also informed Varuna at very young age to keep away from falling for such seeming altruistic actions.

DIGRESSION: I think it might seem quite funny if I suggest that the so-called Child protection policy imposed upon the aborigines of Australia is more or less connected to need for protecting them from the negative codes in aborigine cultures. It led to something that is currently called the Stolen Generation.

Now, the context of the issue here is that a similar protection programme for the native-English speaking children of Australia would have to be imposed over there, to protect them from Hindi-speaking teachers and their family members.



Beyond that I should mention that when I imposed an English only programme for my children Varuna and Ashwina, it could be more or less equated to the Stolen Generation of Australian Aborigines. For, they were absolutely plucked out of the reaches of their natural barbarian social communication codes and routes of command and regimentation. However, if the issue is taken up for consideration from a neutral point of view, it was a great endeavour for my children.



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The commercial side of language-spreading:

Even though it is not generally understood, there is a great commercial interest in propagating a language and also in blocking people from learning English. It is just that a huge number of native language speakers come to occupy positions of cultural and language leaders. However, if the common man learns English, the powerful subduing effect is lost, and the leaders become nonentities. These are things which every small-time Indian leaders including Nehru, Subash and Gandhi knew.

Beyond that a lot of textbook publishers, and connected businessmen come into the picture, wherein their books become academic textbooks. Through these books, the mind of the youngsters can be controlled and influenced. It may be mentioned here that no Indian leader, who had experienced life in England and could understand English and could listen to the BBC Radio did inform the



people here that there was BBC Programme meant for Indian people. For, it would amount to the people improving beyond their [levels](#).

Now what is Australia doing? It is giving the business and cultural leaders of another competing social system the access to takeover the next generation. Here, one needs to compare this issue with the teaching of English in India by the English East India Company. It can easily be contended that this was also an attempt to enslave the natives of India (India (British-India)). It is not true. Studying English is a chance to liberate oneself. In India, if a rich man's servant is endeavouring to learn English, his efforts shall be disturbed by derisive comments and sneers. The ultimate aim is stall his efforts to improve himself.

It is here that I need to properly insert the powerful issues at work. The major point that I had hinted is that of 'respect'. Well, the Hindi teacher would not converse to the Australian



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students with 'respect'. He would address them with the pejorative part of the speech. Is it a big problem? When one sees Hindi films, it is not seen to be a great problem. Well, that is exactly the problem. The illustrations through such media are just hoaxes. The Australian kid will be soiled, beyond recognition.

Let me give you an apt illustration. A police Sub Inspector is addressed as *Nee* or *Thu* by a common man in India. What is the problem? It only means *You*.

Well, what could happen? It is more or less 100% certain that that common man would be taken into custody and beaten up into a pulp, with his body becoming no more use to him. Why should the police 'officer' take such an attitude of affront? The truth is that just by using that code or word, the common man has more or less overturned the whole social structure connected to the police Inspector. He has been made a *terrific dirt*. I mentioned



only a policeman, because only he can take a person into custody and bash him up.

However the truth is that almost anybody in India would be equally provoked. But then the question here is, the Australian kid is only a kid, while the Indian police Inspector is a 'big' 'officer'. The reality is that the police Inspector is small 'officer', but all policemen can do this and worse in India. Now, what about the comparison? The truth is that once Hindi is understood by the Australian kid, he would also feel that he is a smaller person compared to the school teacher. A *Yellow Streak* would encode in him.

There are other situations also. The Hindi-speaking families in Australia would suddenly act as if amnesia has hit them when they come across Hindi-learning Australian kids. For, the power over the kid that comes from speaking Hindi would not be that easily foregone. They would feign lack of English speaking skills and



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quite directly start using the words starting with *beta* and *beti*. Both meaning ‘child’ or ‘son/daughter’. What is wrong in that? Well, what is wrong in these words is that these words are powerfully connected to other lower indicant words in Hindi.

There is nowadays a very visible increase of violence in English nations. Beyond that the social mood is full of provocations. Children are also seen to be showing signs of being prone to violence. The blame is cast on Violent Video games. Actually it is a very stupid perspective to connect violent moods in Children to video games. Only rank stupid psychologists and psychiatrists, who make a livelihood on such nonsense, would find a connection. For games do not spur up violent mood. They only make a person enjoy the thrill of the game.

The anger in a person is different from enjoying a game. The violent mood of



provocation is due to the entry of feudal language codes inside English nations. For, it is like a senior Indian official being addressed in the pejorative. He will go violent and would have no peace of mind till he gets his vengeance. See this link on a young British boy shooting down a Bangladeshi waiter in England. Who is to be blamed? Well, the blame should be placed on the policymakers who allowed unsupervised access to the boy to rank outsiders who have no qualms in using pejoratives on a young boy, British or otherwise. Now, what is this 'unsupervised'? It is supervision to see that rank outsiders do not *terrific dirtify* native British kids.

In fact, this is one thing that I very strongly mention in my English training programme. And to my students who have gone to England, I have very powerfully told that they should not use the pejorative part of their Indian languages on the natives of England. If they do so, not only that person, but the nation



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also would go despoiled. They understand me and promise that they will refrain from doing such an evil thing.

There are newer social experiences round the corner waiting for the native-English section in Australia. For example, the issue of physical locations. Among feudal language speaking people, various locations have definite values. For example, when certain people sit on the floor when a group of feudal language speakers are sitting on chairs, there is a real value-depreciation for the former. It is there and it is a fact in the codes of the feudal languages. Indicant words change. It goes down.

When a person is designated as a servant or a serving person, there are value-depreciations associated with him or her, in the feudal language codes. Areas where he or she moves around, where he or she sits, the doorway through which he or she enters, all get affected



by this value-depreciation. In fact, all words connected to him or her is of a lower valued.

This reality may slowly diffuse to the fact that even the very touch of this person on something animate or inanimate may bring in negativity. A feeling that a particular thing, machine or programme has gone awry due to the lower placed person can develop. At the same time, a feeling that persons who are ennobled by the feudal language codes do bring in auspiciousness will also come about. A feeling akin to caste-based-repulsion can appear in the Australian social system.



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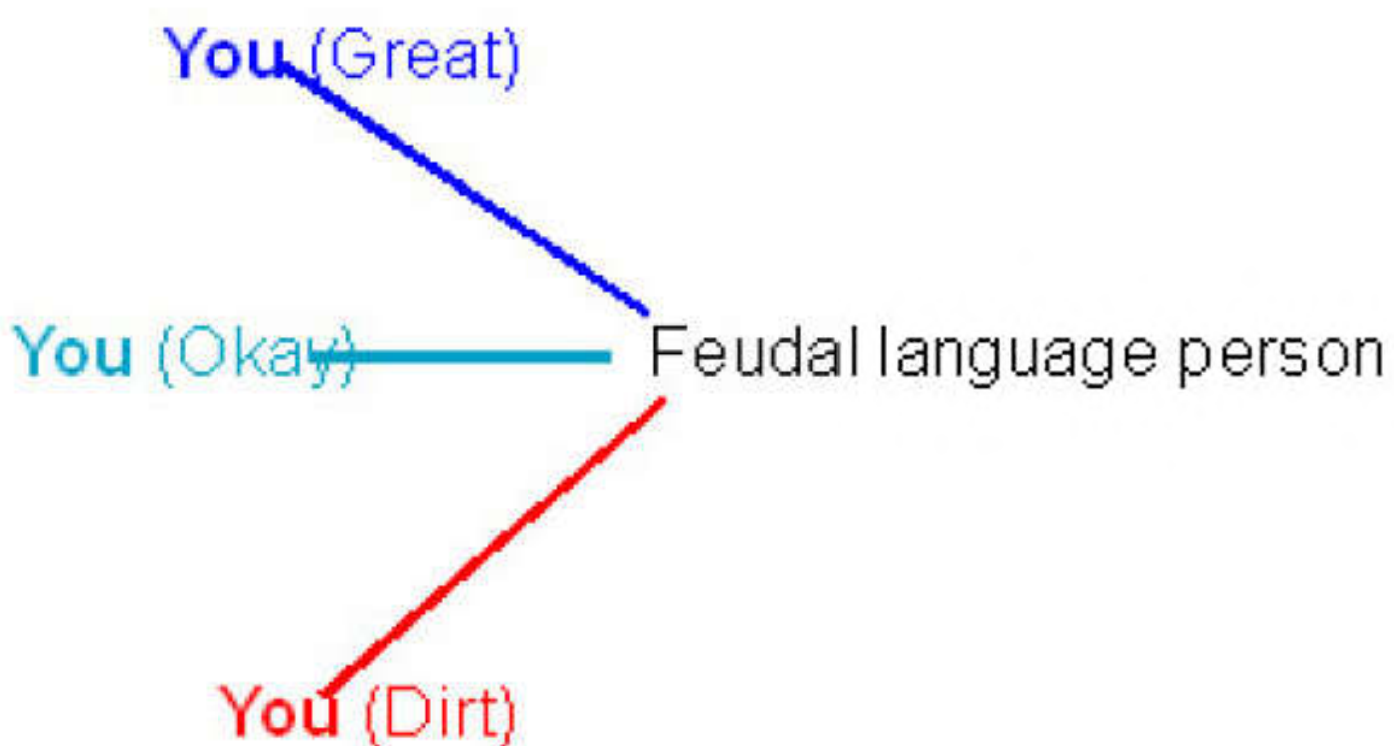


Racial slur or schizophrenia

If Australian government goes ahead with the Teaching-of-Asian-languages-to-children-programme, I foresee a very significant increase in mental problems among the native-English speaking sections of the population. The English section would have a social communication based on an egalitarian concept of human dignity.

You-----You-----You-----You-----You-----You

As the same time, the other side will have a communication based on three different routes. Like this:





When native-English section persons feel the lower link being used on them, they would have only two options. Go in for physical attack or verbal abuse. This can make them guilty of racism. Most probably they will end up in jail. The other option is to try to avoid the speakers, socially and physically.

There is then the risk that they may be referred to as being Schizophrenic. This can get them admitted into the mental hospital. Or else, there is the more abominable option. Simply wither away and acquire the looks and personality of the lower section Asian and African people.

Actually, even in India, this is a feel-able emotion. When persons who use the lower route of communication look at another person, the latter will feel it. If he looks back into the eyes of the subordinating persons, his own eyes will go downcast. However, there will not be any tangible terrifying looks or glare in the



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dominating side. I did tell Varuna and Ashwina to avoid looking into the eyes of persons who peer at them with the lower indicant route code in their glances. It has a terrifying subjugation encoded in them.

The terror of this experience would be that native-English speakers who are kept on the ennobled part of the feudal language indicant codes would feel a very elevated stature. At the same time, the others who have been securely shackled in the lower-indicant-word section would feel the power of fetters. Yet, they would not have any method to convey their grievance. For, if they say anything, the others who have been ennobled would simply say that they are suffering from some racial superiority complex, and they need to treat the immigrant populations as equals.

It is really a very tragic situation. For, the real culprits would seem to be bearing anguish, when actually they are busy dismanteling the



egalitarian social relationship of the Australian society. For, the fact remains that they had run off from their own native nation to escape the negativity there.



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A traumatising experience

I need to write here a curious experience of mine. I was living in a particular small town in north Kerala (India). The year was 1992. I was engaged in a particular kind of consultation business, with my own small office with a phone. One young man came to see me with an introduction from another contact of mine from afar.

He addressed me as *Saar* (respect). He had a particular business need. For this purpose, I made some enquires and found out that a particular advocate was doing that kind of business as a side business. I took him to the advocate's office. The advocate was not there. His office clerk, a female, was there. She had the looks and personality of the typical house maids of India. However, she was the advocate's clerk.

We sat in front of her table and talked business. Even though I wouldn't have had



much physically enhanced personality, for I lived on hotel food for years, cut off from my family contacts, I was not having the socially depreciated looks.

The conversation took a very curious turn from the very beginning itself. She addressed me as *Nee* and the other man as *Ningal*. Looking back, I think she made an assessment of me based on some information that she must have got about me from others. For, in a feudal language society, people generally go beyond their brief to inform negative stories about others whom they see as potential social, intellectual or physical competitors.

Even though, I do not compete with others, this has been my experience. Beyond that all that, there is the issue of Indian advocates usually having low mental and social calibre persons as their clerks, whom they keep in a housemaid level of subordination. These thus subordinated persons generally pounce on



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others whom they feel they can prey upon. In terms of indicant word usage. For, that is where they get their social and mental security.

Now, what I want to inform the reader here is that the affect of a low intellect, servant like person, and that too an inferior female addressing me with a **Nee**, had a terrific negative effect on me. It was an effect that even my companion made a mental note of. For, he immediately stopped using the respectful indicant words about and to me.

Now, how would one compare this word **Nee** with a white man calling a black man a **NIGGER**? The fact is that the **NIGGER** word is literally nothing compared to the word **Nee**. In fact, the word Nigger is nothing compared to what a feudal language lower indicant word can do. To put it more powerfully, what the feudal language speaking blacks, Asians, Europeans and others can inflict on a native-English speaking population is of astronomical



negative content. Yet, the native English speaker has no way to explain what him or her experiences.

Once Varuna, who knows only pristine English accompanied me when I went to meet my advocate in the local small town. He was not there. Varuna was sitting near me. Suddenly one young, servant-maid featured advocate-clerk, came near and addressed Varuna thus:

Inte perentha?

It was quite a funny situation. Varuna would be taller than her and by individuality much superior to her. Yet, she had used the powerfully subordinating and putrefying lower indicant word: **Inte** (**Nee**) based on the fact that Varuna was of relative younger age.

The redeeming thing here was that Varuna did not know the vernacular and simply told her that ‘I do not know Malayalam’.



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Yet, Varuna informed me that she was definitely irked by the tone and looks of the advocate-clerk female.

Now, what had happened was quite similar to what I had experienced way back in 1992. In my case, I could understand the words.

That, more or less, made me accept her putrefying assessment.



However, in the case of Varuna, she could escape that assessment by not knowing the feudal vernacular.

The effect of egalitarian English



A most unintelligent aspiration

Now, what are the educators in Australia trying to do? They are forcing a breach in the mental and social fortress that native-English speaking youngsters in Australia innately have.

The issue can explained thus: Feudal language speaking teachers mentally and physically assigned a lower level position for their students. From this lowly position, the students look up at the ennobled teachers in their heights and get to feel adoration for their ‘respected’ teachers. However, in the case of the native-English speaking students, the feudal language speaking teachers have a different experience. They find them positioned in a location above them.

For, the way they address the teachers with a Mr., Mrs., Miss etc. and with a You, and refer to them as Him, He, Her, She etc. is from a level of equal dignity. In feudal languages, this location is only allowed for those who are



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superior to the teachers. For, there is no permanent location of equal dignity in feudal languages.

For the feudal language speaking teachers, it is a very indignant situation, quite weird and totally out of step with what they had been ingrained with. Even though they enjoy life in an English nation to its hilt, they still have the grievance that they cannot position the native-English speaking children at the terrific dirt level, which they themselves had been positioned in by their own teachers. This is where one of the spurs to install the virus software (the feudal vernacular) in the Australian kids, springs up from.

When speaking about the affectionate stance of the feudal language speaking teachers, the experienced would be confounding due to the extremely warm and affectionate posture they put on. It would be quite disarming. Yet, the exterior posture of affection is just a veneer



and a facade. It is like the action of the butchers patting and fondling the cows as they wait for the sharpened knives to slice them. In fact, feudal language-speakers do slice the individuality of the native-English kids in private conversation in their native languages. The society also gets sliced and splintered into various pieces and packed and positioned in various locations in the virtual arena.

If the native English speaking kids do have any bit of traditional English valour and courage left, he or she should plant a resounding slap on the face of any feudal language-speaking teacher who dares to address him or her with a **Thu** or **Nee**, or refer to him or her with a **USS** or **Avan**.

In years to come, when looking back it would be found that it was a better thing to do than to go around frantically shooting people in a fit of mental trauma spurred by unexplainable rage in later years. The first would just be seen a



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juvenile delinquency. The latter would be seen as an action of racial hatred and the consequences would be much worse.

Now, there is this issue. Does anyone feel that what I am writing is some racist or White supremacist words? For, I have many times been accused of mouthing such emotions. Yet, the fact is that what I have described in this book is beyond anything that any White racist or White supremacist can come out with. For, nothing that he or she would say would come even remotely near to the information that I have put forward.

A DIGRESSION: Since I have mentioned racism, I think I will write a few words about it here, even though this might not be the appropriate area to do so. It is easy to mention the usage *White racism*.

Yet, it is not the same as Black racism. In fact, it would be quite difficult to get an equivalent social phenomenon as *Black racism*. For



example, *White racism* is practically repulsion for Blacks. That is, the whites do not want Blacks in their social proximity. That is a point of grievance for the Blacks.

Now what is the other side? The Blacks do not want White in their proximity? Well then, if that be the case, there is no further issue. For, Blacks can retreat to their own reserved areas, and the White can be in their isolation. However, that is not the way it is. The Blacks want the Whites to be with them.

For example, if the Blacks are given an option to move back to their own native Black nations, how would they react? Actually, they should be overjoyed. For, it is homecoming for them. They are going to be with their own people. Yet, the facts would be quite different. They would react against such a seemingly fabulous offer with vehement violence.

On the other hand, there might be a great lot to think about racism in English nations. And it



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could be different from racism in non-English European nations.

For, suppose a native Continental-European-White citizen of the US is given the option to move back to his own native European nation. What would be his reaction? In most cases, it would be almost the same reaction as what the Blacks would show on being told to move back to Africa.

The commonality of reaction is that both of them, after having experienced the fabulous social communication standards and the innate un-fettered-ness in an English nation, would view with great apprehension, the possibility of being thrown back to their own native land social shackles. END OF DIGRESSION



The codes of putrefaction

At heart, the issue is what the feudal language speakers can do to another person who is in their custody or proximity.

I do very specifically remember two instances regarding Varuna. Even at a very early age, she was quite good in communication. Never used to act silly or bemoan. The feel of being in an un-fettering language ambiance was there in her, when all around her were persons who stood with many kinds of limitations imposed on them in terms of communication and postures.

She used to mingle with others with a very easy going expression. However, there was one incidence when I kept her in the care of a short-term associate's family for a brief time of half-an-hour.

When I came back, she looked quite uneasy and on the verge of tears. The family members



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were of the opinion that she was quite uncooperative. However, it soon transpired that even though they knew English and knew that she did not understand the local vernacular, they had forcefully tried to use the lower indicant Malayalam words on her.

Even though she couldn't understand the language, the terrific negativity of the words such as **Nee**, **Aval** etc. was felt by her. The issue was that the family members did not want to give her an advantage when they were keeping their own children in the lower indicant positions of their native language.

Varuna must have been around 2 ½ years old at that time. I perfectly understood her resolve not to cooperate with persons who were imposing such codes on her.

Another time, I was in a bus stand and Varuna was with me. Varuna must have been around four and a half years old. I wanted to go the washroom for a couple of minutes.



At that time, one of my trainees came that way quite coincidentally. I asked him to be with her for sometime in the crowded bus stand. He knew Varuna and could speak to her in English. However, when I came back I was witness to an eerie scene.

His brother, who was working in some menial job in the Middle East, had appeared on the scene. He also did know that Varuna did not know Malayalam. However, he was forcefully asking Varuna the words, ‘Ninte perantha?’ (What is your name? [He actually knew her name]) etc.

Ninte is lower indicant Your. Varuna was seen desperately trying to avoid his words, but he was literally forcing her to answer. She looked on the verge of desperation again.

Handing over Australian kids to the hands of Asian teachers is an act of sacrilege on the innate divinity that lies embedded in all newly-born human beings.



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The issue of global isolation

This brings us to the question of, is it safe for Australians to refrain from learning other languages. The answer to this is that different languages should be studied as one would get ready to install unknown software into one's computer.

Be wary of what they can do to the system. If they have virus codes in them, they have to be handled in such a manner that they do not infect the system. Use them for the benefit without allowing them to creep inside and takeover the system.

It needs to be borne in mind that language study is general identified with culture enhancement. However in the current mood that has gripped the English nations, in the wake of the rampant swarming of the nations by feudal language speakers, everything is seen in terms of commercial value. It is a



very stupid understanding that comes when a society is infected with the feudal code virus.

The correct and safe way to improve others is first by securing themselves (the benefactors) in un-breach-able fortresses of social and financial security. For the improving sections have no qualms about what happens to their benefactors, in their haste to escape their own position of dirt and degradation.

I can't say more.

READ: **Software codes** of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.



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Book Two

Hindi in Australia!

Behold the tragic future

This was posted by me on Telegraph.UK blogsite. However, Telegraph chose to close down the whole blog site.

What was taken off Telegraph.UK blog can be seen on ved036.wordpress.com. However the posts lost their logical stance in many locations in the new location. For, the persons who came to discuss the subject matter vanished with the relocation.



I am posting a writing here which might be mentioned as racist or hate speech or any such thing, by persons who might not know how to contain the arguments. There is nothing racist in my words. For I am not White, and I do not feel that Whites of Continental Europe have any superiority other than what proximity to England can lend to anyone in the world.

There might be a query about my right to write this piece of information. I have to mention that I define myself here as a researcher on codes in languages. I have written a few books, all of them original thoughts.

I need to mention that this writing exceeds 8000 words.

When I first heard about the policy to compulsorily teach Asian languages in Australia, I did feel a lot of grave misgivings. That time was when I was writing my book *Shrouded Satanism in Feudal Languages*. The



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disquiet simply streamed out as a huge unplanned chapter in that book.

I have had many other disquiets with regard to English nations. What was worrying was the absolute lack of information about feudal language social systems. In fact, social systems based on feudal languages and that based on planar languages like English are connected to totally two different kinds of animals, if the word animal can be used for human being, from the zoological terminology.

If English-speaking human beings are one kind of animals, feudal language speakers are a totally different kind of animals. Everything is different.

However what differ is not the anatomical features, but more the software that runs within them, which maintains their personality as well as mental triggers. Skin colour has nothing to do with this. If a native-English speaker learns a feudal language and speaks it like a native-



speaker, he is more or less controlled by that language software. The same is the case of a native feudal language speaker.

If he learns English and speaks it like a native English speakers, he more or less changes to a newer form. However, the machinery is more complicated than can be explained here.

In the 1980s, I did see a huge number of feudal language speakers (from India) running off to the US. Many of them had bare English skills. However, English is a very easy-to-learn language. They get trained in English quite fast.

However, the corollary to this, that of them training the native-English speakers in the US though not seen by me, was quite visualisable to me. I could see the strain the English social fabric would bare, but then, English was the common language in the US. However, I had then started writing my first book on language issues, which I published online with the quite



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cantankerous title: March of the Evil Empires: English versus the feudal languages.

That was in the year 1989. However, it was rewritten before the final publishing in a digital format in the year around 2000.

In that book, I had tried to visualise the long-term effect of importing cheap labourers from third world nations without any taking into consideration the concerns of the local natives of the English nations.

There was absolutely no idea about the long-term repercussions of allowing technology to run amok, and in allowing economic leaders from outside to set up beachheads inside English nations.

One of the grave issues was that in feudal languages, economic structure of a society is based on the principles of subjugating others to the levels of disallowing even the right to articulation. It sets into motion a change in social system in which poverty is an essential



part of the social structure. I cannot explain it here. However, the US has changed from 1989 to now, in ways which if I had mentioned it in any debate forum then, would have triggered sniggers.

The disquiet part of the whole issue was not the economic debacle in store for English nations, but that basically quite decent human beings are slowly being cunningly made to go down to a strange kind of lowering, which cannot be explained in English.

I could literally see the slow entering of ferocious codes that are quite soft and affable until one knows that one is entangled. It is then a situation akin to a fly caught in a spider's web. Each attempt to free oneself only creates a more powerful clasp of the web.

There have been other times when I had severe bouts of disquiet. One was when the Sri Lankan army entered the Tamil areas of Northern Ceylon. No one around me was even bothered



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to think about the issue. However, I could literally visualise each minute scene of how the Sri Lankan soldiers would gather around each individual in their clasp, to torment and to seek out entertainment.

Literally what happened there was absolutely as I had imagined. Both the British as well as US leadership stood in piteous nonchalance, in a mood of near impotence.

The same unease is in me when I understand that Australia is out to feed Hindi to the Australian native-English speaking children. There are many frill issue that crops up in my mind.

One is the nonsensical talk of an Asian Century. It has no meaning. In almost all Asian nations, the majority people are in terrible conditions. In India, the absolute fact is that around 1% of the population, that is the government officials are cornering almost 100% of the national wealth. Their pay, perks and pension benefits, including



commutation of pensions gives benefits that can be mentioned as around 100 to 500 times the average earning of an ordinary citizen of the nation.

Almost all of the children of this class, and of other financially well-off classes aim to immigrate to English nations. Many do. However, they do not represent the Asian century, that should be residing inside Asian nations.

Let me leave that issue.

The issue here is the Hindi language. It was a language that really had no right to be the national language of India. However, native political leadership who were quite at home in England, ie. Nehru, Gandhi etc. (all of them from extremely rich families) could be fool the Labour Party leadership to hand over the nation to them.



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Since they were basically from the Hindi belt, Hindi became the national language. This was to benefit the Bombay film industry which churned out a huge number of Hindi movies. Compulsory teaching of Hindi all over India might have been spurred by some ulterior hidden agenda of the Bombay Film industry.

For, they were to reap the benefits from the forced sowing of Hindi in the rest of the non-Hindi parts of the nation.

Would I be saying something bad if I mention that there might be a huge lobbying going on in Australia by the Bombay Film industry to compulsorily teach Hindi in Australia. I should not say that the Australian politicians do accept bribes. However, in India everything is moved by means of bribes.

However, it is quite possible that endowments, sponsorships, grants, paid news and articles in media etc. are being heaped upon gullible politicians and institutions inside Australia. I



cannot say this for sure. However, I have been able to experience the deceitful marketing power of the media. Many news, discussions, and debates that go viral or get promoted do have a financial promotion behind them.

I have sensed this in many media articles even in GB and USA, wherein some nonsensical article extolls the benefits of outsourcing, allowing more migrants, allowing highly qualified individuals to enter, allowing foreign businessmen to come in, calling for more medical staff in the NHS to make it more efficient etc. Basically no media would promote such quite obviously tyrannical and treacherous ideas in their usual stance. However, paid lobbying and media promotion are now in an uncontrolled manner.

For any economic mogul inside any Asian nation can reach right inside English nations, and control and manipulate any policy-making



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to his or her desire. There is no more protection left for the English nations.

I should very categorically say that there is a huge business agenda behind promoting Hindi, the language of a nation that is not known for any quality human living standard, other than for people who are well endowed.

Hindi, like all other languages of India, is quite draconian in many ways. I should have used the word 'feudal' instead of the word 'draconian'. However, the word 'feudal' would quite easily be understood as it is understood in English. The English 'feudal' is quite a different thing from the 'feudal' in India. The latter is encoded with social tragedy.

I have already written a number of articles here, and elsewhere to explain the content of what I had initially defined as feudal languages. I do know how to explain the issue in an easily understandable manner here. The problem is that Indian and many other feudal languages



are quite different from English. In fact, there might not be much common factors, other than that one can translate from these languages to English and vice versa. However, what comes out is not what is the original social scene in a sentence.

Let me try from an army scene. In the Indian army, the officer class uses English among themselves and in the companionship of their families. English is an easy tool for communication in that there is no tension about 'respect' and 'disrespect'. It the 'disrespect' part that is most distressing. However, it is just disinclination or non-extending of 'respect'.

However, the ordinary soldiers are kept in Hindi. This is a very powerful subordination and subjugation. For the words for You is Thoo, to the ordinary soldier and Aap to the officer. There are plenty of the other words that connect to this basic hierarchy.



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However, even the wives of the officer class have to be extended this feudal respect by the soldiers and their family members. It is a very powerful regimentation. However, the issue is that there cannot be any concept of right to equal human dignity, or equal human rights. The stratified levels of words enforce a lot of controls to human rights to dignity.

Now that is not the issue. Just imagine that one fine morning, the government of India makes a rule that ordinary soldiers can address their officers' wives as Thoo.

And that the officers' young/aged wives would have to address senior-aged soldiers as Aap. It will be a terrific scene. The ordinary soldiers and their wives would literally make a mincemeat of all dignity and standards and decorum connected to the officer class and their wives.

The wives of the officers would not venture out of their houses, if the ordinary soldiers' wives



are anywhere in the vicinity. For, by a mere single word, the officers' wives can be treated as dirt by the ordinary soldiers' wives.

Now, this is the real codes that created the so-called caste system and the concept of untouchability in India. Even though untouchability has been statutorily banned in India, it is still there. Even though its connection to traditional castes has vanished. Now, it is basically connected to big man versus small man.

All the small man has to do to dirty a big man would be to simply address the big man by name without a suffix of 'respect' or just use Thoo, or USS (lower HIM) about him. It is a very terrorising event. It can provoke homicidal mania in the affected 'big' man. However, when viewed from an English perspective, there is no such big man or small man.

For instance, a taxi driver and a shop owner. The taxi driver uses Thoo to the shop owner,



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and the shop owner either goes into deep despondency or plan to have the taxi driver in some police trouble or simply goes off his rocker. When seen from a pristine English scene there is no big man or small man here. However, in India, in every interaction there is this big man and small man issue.

Now, coming back to the army officers' wives issue, the allegory that I have mentioned has really happened in many locations of the landscape. There is this quote that I take from the Native Life in Travancore by Rev. Samuel Mateer (circa 1890)

QUOTE: Brahmans never attend these markets. When this liberty was given to the low castes, Sudra women and others refrained for a while from attending market, but they are now getting accustomed to the new state of things, though they hotly declare their dislike to it.

“Since the Bible came here,” said one, “the slaves, and low-castes are allowed to walk near



us on roads, and to approach us in the markets, and so pollute us. Better had a pestilence prevailed and swept those abominable people away.” END of QUOTE.

The English rule in the Indian peninsula had its painful side to the higher castes, for the English rulers had not much idea of the issue of the draconian codes in the native languages.

It might be quite unwise to blame either the higher up or the lower groups for their miseries in this regard. The language codes literally split the human being into so many strata, and make them conscious of the necessity to protect their level in words.

These words of mine might seem to be original thoughts and original discoveries of mine. However, the solid truth is that almost all Indians are innately aware of these issues, even though some of them may not have pondered on them, in a research manner that I am doing.



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It must be mentioned that Indian feudal languages do not have the exact equivalent for such words as Thank you, please, I regret, excuse me, beg your pardon, sorry, Good morning, Good evening, Good night etc. It is true that now many usages are used in Hindi, in a most perfunctory manner in official wordings.

However, the exact truth is that such words in Indian languages have a direction code. Words such as Please, Sorry, Thank you (in Indian languages) are to be mentioned by the lower man to the higher man. If the higher man uses such words to the lower man, he would look quite crazy. The fact is that the accepted behaviour code for communicating to the lower man is to use rude words bereft of all politeness, in a most affable and soft voice. This is where a huge deceit lies.

That when an Indian boss is speaking to this subordinate or to his social inferior (as understood in Indian languages), he can even



be seen speaking in a most affable manner. However, inside the word codes, there are powerful subordinations encoded.

It is quite easy to mention that what I am speaking is there in English and that there are equivalent codes in English. NO, the bare truth is that there are no such codes in English. It is due to this single factor that all nations and social systems created by native-English speakers are quite attractive that others simply want to barge in.

In India, even a most mediocre English school would show a distinct difference from a vernacular medium school. These are known things.

Now, let us say that Hindi is introduced in Australia. It is going to change the landscape like nothing else.

Native-English children would feel the terror the most. Native-English speakers have a rare kind



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of human personality development in that they never have experienced the control and limitations imposed upon their speech due to such things as age, financial acumen, professional position, quality of job &c.

For the first time, a new idea that even different jobs have different levels in the verbal codes, would enter into the native-English mind. Persons who are seen to be engaged in jobs that are connected to lower verbal codes would literally stink. It would be a new experience for the native-English speakers.

Teaching Hindi to native-English children would have the effect similar to an IAS 'officer' of India (the royalty of the Indian administration) suddenly being addressed as Thoo by an Indian government peon.

The 'officer' would go berserk, would go homicidal, would show all signs of schizophrenia, and he or she would even become violent. Any person who wants to check



this, can simply have one lower-job Indian (most ordinary decent jobs are lower jobs in India, other than government jobs and big posts in big companies) to address even a low-level Police Inspector with a Thoo (or Nee), and mention him to the policemen as USS (or avan).

(It may be noted that these words are the words the higher side would use to the ordinary Indian). It is a matter of certainty that the ordinary Indian would be beaten to a pulp by the policemen.

The whole of Australian social set up would move into a slow-paced jolt. Every relationship can get splintered into varying links of varying elevations. These differing elevations would go on changing their altitude, depending on who is viewing or speaking of whom.

This issue can be better explained by mentioning that in India, in rich household, the ordinary domestic servants can have a totally dirtied looks and demeanour. It is quite obvious



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that the poverty-stricken looks of the domestic servants has nothing to do with lack-of-wealth or money in the hands of their masters. It is just that they are maintained in the dirt-levels of the language codes. To maintain them at that level, their earnings also has to be curtailed to bare minimum. Their dress and demenour should have a soiled looks. Otherwise, they wouldn't stay at that level, or be quite loyal and subdued.

The dirtied looks of the lowest classes in India is due to the fact that they are at the lowest levels of the verbal codes, relative to every other person. This idea can be explained thus: The lower level words are there at every level of the social relationship. However, the lowest levels are below the lowermost level just above them.

The idea can be explained better thus: It is like being addressed as Thoo or Nee by an IAS 'officer' or by his menial servant. The person who gets addressed as Thoo or Nee by the menial servant is at the lowest rung of the social



set up. It is a very powerful personality crushing level.

The native Hindi speakers are basically from India or Pakistan. From both these nations, they have escaped to Australia. However, before they left for Australia, they would be just at the lower rung of various social and positional layers. However the moment they reach Australia, they feel the great outburst of freedom in that communication capacities which they cannot display back in Pakistan and India can be exhibited with fantastic energy.

In fact, there is no way to stop them from addressing a native English Australian by name or by YOU. There is no hierarchy of subservience to be exhibited in each and every word.

When they are allowed to teach Hindi to the native-English children, it is similar to the case of ordinary soldiers of India being allowed to address their officer class with a Thoo or Nee.



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Basically feudal language speakers have two extremely different demeanours. When they want to acquire anything, they are quite affable, lovable, affectionate, ready to literally lick upwards. However, the moment they are on top, they would change their attitude to kick the person at the bottom.

These things are quite known in the subcontinent. Since this sentence of mine can be found quite rude, I am inserting here a quote from a JN University (New Delhi) Professor S N SADASIVAN'S words about Indian culture, from one of his famous books: [This QUOTE image was lost during relocation of the postings from TelegraphUK blog.]

Hindi learning would be quite a wonderful experience for the children. For it will be designed and scripted by real crafty script writers under the direction of equally shrewd and cunning directors.



In fact, Hindi and other vernacular film directors are quite capable. For, they are able to create absolutely baseless themes from a nation where the majority people do not have any fabulous looks or personality elevations that is displayed in the movies.

However, as days move on, the children, especially the native-English children would start exhibiting distress about being addressed in the degrading words. Most other language speakers would be able to adjust to it, as most of the other languages do have such things, and such children would be used to it, either in the family ambience or in their social communication.

[Incidentally pristine Arabic might be devoid of this. However, it might be good to know that Islamic terrorism is not really spurred or run by pristine Arabic speakers, but by Muslims from feudal language nations].



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As the children get to understand the words and their real social meaning, many children of innately quality standards, would start getting annoyed when various Hindiwalas start addressing them as Thoo, and referring to them as USS, just to enforce their dominating position over the Native-English kids.

Many such children would start keeping away from areas where Hindi-speakers abound. For example, when their parents ask them to go to a shop owned by a Hindi speaker, who would invariably address them as Thoo, and expect them to address him as Aap, and to add a Ji suffix to his name, they would express a dislike for that shop.

However, their parents wouldn't understand the issue, as the shopkeeper would be extra nice to them. This is one of the very real effects of a feudal language ambience. Others get the power to designate varying social elevations to the members of any family or group, who



themselves do not see any level difference among themselves.

The parents would accuse the children of harbouring racist emotions, when actually the terror that creates this repulsion has nothing to do with skin colour.

The children in the schools themselves would split into two very easily identifiable groups. One group would imbibe the Hindi social ideology, whereby the teachers become sort of 'Gandhis', where they are the 'mahatmas', and the children the disciples.

The mahatma is the Aap, UNN, JI etc. to whom very clear obsequiousness would slowly built up. The disciples would be the Thoo (nee), USS (Avan/Aval), and mere names. They would need to get up when the teacher comes, and show very clear subservience.

The other group would be children who would not be willing to adjust to this quite strange



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situation. They would not do these things, and might still continue to address their Hindi teachers with a Mrs. or Mr. These things in the early days of the Hindi assault might not be much of an issue.

However as days moves on to years, these things would become quite cantankerous issues. These children with rare rectitude would be labelled as misfits, and even as undisciplined and unruly, even if they do not do any mischief.

These children of good rectitude might even show signs of mental rebellion. Some of them might get violent, when they get addressed in the lower grade words by persons who quite obviously are of a lower order. The violence might be explained by the emerging psychiatrists and psychologists as mental problems or as rank racist behaviour.

Some children might even go homicidal, as might an Indian police 'officer' might go violent if proper respect is not addressed to him or her.



The teachers would be supported by a huge film industry in Bombay which would be waiting with drooling mouths as the Australian social scene slowly turns into Hindi. Bombay Film World would gather money in millions. Hindi film actors would at first stand along the English actors on the film scene. Slowly they will replace them.

The teachers would organise and become a very powerful association controlled by politicians and business lords back in India. Feudal languages are not mere software for communication, but for many other things also.

There are command and obedience codes in each and every sentence spoken between any two individuals (a phenomenon not understandable in English). The education scene would slowly get taken over by the Hindi association. They would decide policymaking, and the nation would be doomed. Many native-English children would end up in some terrible situations.



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Some children would try to opt for Home Education. But then, education would have become a tool for national occupation. Anyone who doesn't fall in line would be seen as a location of belligerence. Educational policymaking would limit parental rights over the children, and give that to the teachers, as is now the case in India.

Teachers, especially government teachers in India, see a home-educated child as a competition to their mediocrity. Beyond that each government-aided schoolteacher, to safeguard his job, requires a minimum number of students in his class. Any child not admitted into school is traced and tracked, and the parents made to submit to the teaching class in India, most of whom are of quite dubious standards.

Next is the issue of Thoo-man versus Aap-man (Lower YOU versus Higher YOU). Here I have used only the Hindi context. This ambivalent,



yet mutually opposite human personality issue is there in almost all Indian languages. The issue is that almost all human conversation is essentially an interaction between a higher person versus a lower person. This differing platforms are variously defined using such scales as age, position, financial acumen, official position, quality of profession (whether it is manual or deskjob etc.).

Even though this conversation can create a mood of belligerence and competition for occupying the higher position in the words, in most cases, the setting is carefully arranged by the person who is more powerful in any setting.

The Thoo-man is expected to show obeisance, servitude, lesser human quality, lower calibre, and everything negative. Otherwise the Aap-man would take offence. In fact, if the Thoo-man doesn't behave in a pose of accepting servitude, the Aap-man would even go for physical attacks, if he or she is able to get away



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with it. There are plenty of videos available on the YouTube of how the police would go berserk when people who they categorise as Thoo-man show a tendency to argue or to speak back.

I can post one or two here, from YouTube. However, in most cases, when I post them, they will disappear fast from YouTube.

Now, this Thoo-man versus Aap-man issue is not very prominently felt in native-English nations. For the native-English populations do not understand the codes. However, once it is known that the native-English side's innocence in this regard has been breached, there is no reason to suppose that the other side wouldn't expect the same kind of obsequiousness from the Thoo-men who would have been created among the native-English speakers. It can lead to a decay in social quality.

For instance, a native-English speaker wouldn't find anything wrong in addressing another



formally connected person with a Mr., Mrs. or Miss prefixed to his or her name. However, once Indian feudal languages have been learnt, this addressing becomes a quite cantankerous, preposterous and impertinent attitude.

One which would have to be cut down and snubbed immediately. For, it is an issue of a person placed as a lower or lesser human being, suddenly rising up to a higher level or unacceptable equality.

On the other hand, a native-English speakers who learns Hindi would find a very curious mental experience hence forth. Till now, most of the native-English speakers who learnt Hindi had always occupied the Aap position in most of their links with the Indian feudal language speakers.

However, now that that the whole lot of children are going to be placed under native-Hindi speakers, they are all going to be placed powerfully in the Thoo level. Under persons



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whose innate capacity to lend quality is doubtful. These children would experience a very strange mental oscillation. One that no native-English speaker has experienced clearly so far. It can cause the children to feel a going down to some stranglehold and then escaping back to freedom, as they move from the lower levels of Hindi words to the egalitarian locations in English.

Some of these children would go violent, or show some signs of mental problems. In fact, this issue had been noticed by Edgar Thurston, the British colonial curator of the Madras Museum, when he studied the local population.

He found that the percentage of persons who exhibited signs of mental instability was more among 'Eurasians', meaning those who lived in a double world of English and local feudal languages.

The Thoo-man state is okay for persons who are born into servitude in feudal language



nations. They can bear the suppressed location that this word imposes. Actually, I have used the term Thoo-man as an expression to define a particular verbal coding. There are other associated words also, which all are interconnected and inform the same coding without specifically mentioning the Thoo word.

Now, I need to mention a continuing and gradually increasing, and that too exponentially, issue. People from feudal language nations are generally flooding into English nations. When they arrive, what they find is a communication ambience that cannot even be dreamt of in their wildest dreams.

A single YOU, SHE, HE, HIS, HIM, and many more words, and the absence of many other carnivorous words (example: Eda, edi, enthada, enthadi &c.). A person, who is literally a minor point in the huge Himalayan-like colossal communication canyon-to-Everest elevation, suddenly finds himself in a plain surface with



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almost everyone in the same plain. His or her human individuality simply flies and soars into the celestial heights.

Persons, who had experienced a terror of even the smallest big man in a small village, suddenly find that they indeed have super human capacities, which can vie with the highest officials in India.

On the other side, the native-English side find the immigrant folks as a huge bundle of talent and skills, of unbelievable quality. The issue is why such talented folks cannot create a wonderful society in India. The answer is that talented carpenters, mechanics, writers, architects, science teachers, mathematicians, businessmen, doctors, nurses and everyone else can only do their job.

And to do it at their best, they need the quietude of an English social atmosphere. However to create a good society, native-speakers of some



planar, egalitarian language like English is required.

All these talented feudal language speakers would be using not only their skills inside an English nation. They would be using their native language also. This is where they would be undoing the nation. In each word and sentence, they speak, they would be more or less redefining the native-English speakers into the Thoo-man level.

However, the native-English side wouldn't understand their putrefaction. For, they wouldn't know the feudal language. However many would sense it.

The putrefying code attack can be sensed from the facial expression, tone, eye language, physical posture etc. of the attackers. In fact, in feudal languages, each verbal level and even such things as gestures can be connected to the verbal level attached to the person who uses it, and to whom it is aimed at.



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However, these are things absolutely in the twilight zone for native-English speakers.

Native-English speakers only know of Asian attitude of 'respect'. However, this attitude of 'respect' is only aimed at a few persons. It is actually just a temporary posture, more or less intended to befool another person from whom something has to be derived.

Native-English speakers do not know the other side of 'respect'. That of the dark arena. That is that the majority of the population are kept not at 'respect', but at 'disrespect', or 'insult' or disparagement or belittling or snubbed. This is something that every human being tries to do to all others who he or she can dominate. This kind of diabolic mental activity is not a native-English attitude.

Now, the Thoo-man definition would already be well-entrenched inside all English nations. Most of the violence shown to feudal language speakers by native-English speakers or by pro-



English speakers would be due to this code level putrifaction being affected on them.

The terrible thing is that the Why of it would be known to almost all feudal language speakers domiciled in native-English nations. However, not even one person has had the rectitude to mention it, and to explain the reason for the violent outburst.

This is an outburst that is common all over India, and is found to be quite justifiable over here. For example, a student who has not be 'respectable' in word to or about a teacher would be thrashed terribly and none would find fault in it. In fact, many would say that the beaten up student really deserved more. However, the same action in Australia would be termed as a racist violence.

Now we enter into a very sensitive area. That of female stature in the verbal codes. It is cent percent sure that all native-English speaking females are in the Thoo/Nee level of the native-



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Hindi speakers in Australia. (If anyone has any doubt about this, they can check it). It is a terrible degradation for the females of English nativity.

For, it is a rotting against which they have no defence. It is like this: In India, female who are mentioned in the Aap level, experience a lot of social freedom. They can go anywhere in the social system. They will be honoured and only good things would be mentioned about them and to them. However, the moment they are taken to the Thoo/Nee level, things change cataclysmically.

Women in India who do are not able to get a Aap level stature try to avoid social mixing, unless they are forced to do so due to financial or family or social reasons. However, this need not be mentioned as some kind of suppression specifically aimed at women. Men who are also not getting the expected 'respect' in any location will refuse to mingle there.



When a woman is conceded the Aap level, conversation with her is quite respectful and devoid of any double meaning, sniggers, suggestive talk etc. in the usual circumstances. However, the moment a woman is brought into the Thoo/Nee level, everything changes.

The words can be devoid of 'respect', derogatory items can be mentioned, literally anything can be asked, and the only defence the female can have is to look down, look away, have a downcast eyes, makes nervous giggles etc. Now, even though it is quite certain that almost all men and women of native-English nativity are bracketed in the Thoo/Nee levels by the feudal language speakers, till now there would have been no way to enforce its powers on them.

For they did not understand the speech and couldn't be expected to continue a conversation from that denigrated level. Now, things are going to change. A female can be spoken to in



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Hindi and may be other feudal languages also. She can be made to bear the belittling, and there would be no means to escape the mean route conversation can take. In fact, in feudal languages, there is no concept of chivalry as understood in English, other than that one has to show 'respect' to social superiors.

As it is, it is common knowledge that feudal language speakers do hint that native-English speaking females are wanton females, with more powerful adjectives mentioned in feudal languages. For, this is quite easy to mention with the 'SHE' word is lower grade.

Teaching a full generation with Hindi can literally make them all come under the domination of any Hindi speaker. All he or she has to do is to address the female as Thoo. Rest of the subordination and derogatory defining will naturally follow.

The very real fact is that it is quite dangerous to even have an eye contact with anyone who



addresses one as Thoo/Nee. It can set up powerful links and codes of subjugation in the targeted person.

Both men and women do occupy high official positions in India. They enjoy a lot of freedom in their movement and social mixing. This is because they are kept on the higher word level. However, if one fine morning a Senior IAS/IPS (royalty of Indian administration) 'officer' finds himself or herself as Thoo/Nee to her lower subordinates, he or she will not be able to come out his or her cabin.

Unless, he or she is willing to be treated as dirt. Now, this is a very powerful information. For, native-English speaking children have been trained in the highest possible location of human communication. For, they have no qualm about addressing anyone with a Mr. or Mrs. prefixed to that person's name. When such individuals are made to be addressed as Thoo/Nee, by any individual (who quite



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obviously do not have any looks of refinement or superiority), and they are made to understand its code meaning, they will also either go into 'reclusivity' or will wither away in terms of stature.

Native-English female would experience their Hindi friends speaking or writing in their native languages, in the midst of a conversation. From the English perspective there is nothing wrong in this action.

However, in each of the verbal codes, the native-English females would be actually degraded by the use of a mere single verbal code. This action would be like an Indian soldier (who has to consistently mention his officer's wife as Memsahib) mentioning an officer's wife as a USS. That simple word is enough to convey a lot of possessive domination that the ordinary soldier is daring to extend over his officer's wife.



The officer will literally murder the soldier. In fact, there has been such incidences where in some Indian soldier deliberately or inadvertently refrained from extending the exact verbal 'respect' to some officer's wife's relatives. It was to initiate homicidal mania in the officers, which progressed into a real mutiny in the area. If this be the case, what would be wrong if the native-English side gets provoked?

On a Search in Twitter I did find that my mention of this provocative issue inside the Indian army had indeed been appreciated as a true picture of what is there in a feudal language set up, by an officer of the Indian army.

Working under Indians will turn out to be a traumatic experience for native-English individuals. For, the other side can and will shift to Hindi as it would be found to have the necessary tools for individual suppression, in a most affable manner.



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It would be a horrible situation when a native-English speaking employee is seen to be reacting in most vicious manner, when his boss would be seen to be addressing him in a most affable manner in Hindi.

A bystander who doesn't understand Hindi would find the employee's action quite cantankerous and ridiculous. Even if the employee tries to explain what had irritated him, the evil bit would be lost in translation. For all all levels of YOUTs will get translated into YOU only in English. And quite obviously there is nothing satanic in a YOU!

Handing over the complete generation of youngsters into the hands of a group whose inner triggers are not know is a very dangerous action. Even the concept of education as understood in feudal language nations, is not understood by English nations.

In feudal language nations, any individual in the hands of a group who address them as



Thoo/Nee, is getting a stranglehold over them till the end of their life. There is no way to shrug off this string, which more or less remains like a string on the nose.

Even though one female from Pakistan had used this as a ploy to land on an elevated platform in England, and to receive a ridiculous prize for that, the tragic truth is that England currently has no idea that it is seen as a most gullible fool in the international world.

Now, let us take the issue of untouchability in India. It is usually mentioned as a frill element of caste system. However, the fact is that caste system itself is a creation of the degrading that verbal codes in feudal languages creates. Even though caste system has no more statutory support, 'untouchability' is still there.

Actually there is no need to touch a higher placed person. All it requires is for the lower placed person to simply use a lower level word for YOU, HE, HIM, SHE, HER etc. to a higher



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placed person. The higher placed person would have all the effect of some stinking dirt pasted on him.

Even a simple use of 'name' with without 'respect' suffixed, can create the same effect. So, it is a necessary item to see that the lower placed people are properly excluded from any location from where they can dirty a higher person.

In India, this is a known item and there are proper frames in position to position any and all lower placed persons in location from where they cannot dirty a higher person. Australia has not even an iota of idea about these unmentioned items of Indian social communication.

I am forced to reach out into my own research on the codes of reality, which moves towards the codes that design and control human life and body.



It is like this: There are around 152000000000 cells in the human brain. And trillions of cells in the human body. How is it that all of them are working in a focused manner, and in a most orderly and coordinated manner?

There should be something akin to a supernatural software behind this. No argument that all this are just guided by mere electrochemical signals and chemical reactions can be tenable. For the ordinary layman reader to understand the concept of software codes, all he has to do is to open an image file in NOTEPAD.

He or she might be able to see some kind of codes that correspond in some manner to the image. It has been my observation that human language can and do affect and interfere with the working of the codes of human life. I can't go into that deep subject matter here.

However, I can say that when quality human beings are made vulnerable to the entry and



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attack of verbal codes that can belittle, degrade and snub, it can lead to the erasing of code values that hold up rectitude, self-esteem, physical postures, and much more.

In fact, if the Australian native-English kids are made to accommodate such evil codes, their stature will erode faster than any other population groups.

For most other population groups have some experience in dealing with such diabolic verbal codes, and have the necessary defences to forestall or partially block, or even defend against such verbal attacks, or even go in for offence. In the case of native-English kids, they are literally going to swallow up the whole colossal poison without anyone placing any caution for their protection.

In a generation or two, the Australian native-English population would have the looks that befell the majority Anglo-Indian folks in the Indian peninsular region after the departure of



the English rule. During the English rule, their soft behavioural courtesies were admired. After the vanishing of the English rule, their sort courteous were seen as the attributes of a totally defenceless people, and many who couldn't escape to England were trampled upon, and defined as buffoons and jokes, even in Bombay Hindi movies.

And treated like mere dirt. And the females given the definition in the native languages meant for wanton females.

If anyone doubts the power of verbal codes, just search for James Scurry on Google. It would be found that he was made a servant in the establishment of a sultan in the Indian peninsula. His being an Englishman did not save him. For, he was forcefully made to learn the local native vernacular and made an equal human being to the other servants of the sultan. This is a terrible level of human equality.



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That of being equal to a lower group. What then happens is not the suppression by the sultan, but the powerful equalisation enforced by the the other native servants in the group. They would powerfully hold him in a vice-like grip, mentally informing him of his equality to a degraded human existence.

Scurry's physical features literally changed into that of low-grade servant of the Indian peninsula. Not to that of a high grade personage of the peninsula.

There is a bit of information in this caution. It is not a healthy item to inform the native-English children that they are equal to the Indian children in their classroom. Actually no one anywhere in the world, including India would mentally accept that native-English children are equal to the native-Indian children domiciled in Australia. For, it is not true.

The native-Indian children are placed on the Thoo/Nee, USS/Avan etc. levels of the



communication codes under their parents, uncles/aunts, other relatives, parents boss and family members, neighbours, elder companions etc. The English children do not come anywhere into such a classification or degrading. So to simply mention that both are equal would be more draconian than saying that an Indian police constable is equal to an Indian police service 'officer' (IPS).

Such a definition can make the IPS 'officer' go insane. If that be so, what is the guarantee that native-English kids will not go insane with this equalisation?

Even though my writings might have the looks of a renegade writing, the fact is the majority population of India, and many other similar nations are suffering from the things I have mentioned in this write-up.

A few days back, one person who acknowledged himself as a regular reader of my writings sent me this link about India. The items



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mentioned in this link are true. However, why it is so, is connected to the degrading versus ennobling verbal codes in the Indian native languages. It is that the higher man versus lower grade man, is there in every social interaction in India. There is no need to think of a feudal lord, or king or queen, or officer. Each person wants to have someone to dominate and show him 'respect'.

The best way to extract 'respect' is to inconvenience the other man. There is the talk of lack of adequate number of proper toilets in India. It is not something that cannot be made in India. However, there is a need to see that lower grade people remain lower grade. If they are given too many conveniences, they would refuse to extend 'respect'. Even in government offices, there is marked tendency to inconvenience, trouble and tire out a member of the public.



This is the best way to make him bend, bow and extend 'respect'. If he doesn't show respect, he would only show 'disrespect'.

Next item is about family relationships. In due course, native-English individuals would get to marry native-Indians if this 'multiculture' is enforced statutorily in education. Even though in an English communication environment, nothing untoward might happen, when the conversation turns into Hindi or any of the other native-Indian languages, there are various hierarchies that would have to be conceded to.

This type of hierarchy is not the one would imagine in an English army, but something quite different. The various family members who appear on the scene in the guise of mother, father, uncle, aunt, elder brother, elder sister, cousins, other relatives, neighbours, friends of relatives and much, much more would try to take up the dominating locations in the verbal codes. The very such action by persons, who



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one cannot concede any superiority or domination, can create terrible rancour. On their part they would mention the domination in each and every verbal code, in which the native-English side would feel a terrible degradation.

There is a particular thing that can create a sense of disquiet in parents. When they see their children slowly changing in their personality to accommodate the codes of subordination and obsequiousness, when their physical posture start exhibiting a bent at their neck region, when they start shaking their heads as when they speak a YES or NO, when they huddle around a Hindi teacher in a pose of servitude and such, it can cause a sense of unease. This unease can disturb family life, husband-wife relationship etc.

All these words of mine does not impute that Hindi speakers are bad, immoral, cheats, liars, or any such things. In fact, the opposite might be true. One might even feel that their family



system is stronger, with more devoted parents, and quite disciplined children.

However, the essential truth would be that they are having a stronger family life in Australia, due to the overall English ambience everywhere, and at the same time, the feudal hierarchical positioning of the each individual can display a military-like discipline. Yet, it is a very false picture. For the essential truth is that a very powerfully regimented system is slowly piercing into the soft bellies of a soft English social system.

The idea can be elaborated thus: It is like a lion who is good, honest, takes good care his children, is quite accommodative to his wife, and works hard to feed his family. The only problem might be that if anyone approaches it without adequate protection, he or she can be mauled by the lion.

This is essentially the situation that native-English speakers face when they accost good



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natured, well-mannered feudal language speaking persons of high claims to moral uprightness etc. If they approach too near without adequate protection, they will be mauled by means of lower grade verbal codes. That is for sure.

Now, this is only a minor part of what is there in stock for Australia if it goes ahead with a idiotic programme. There should be some thoughts on why the English colonial administration did not use native Indian languages in administration or education.

It might be necessary to learn about other languages, not only of human beings, but also of all other animals. However, it wouldn't be a sane idea to compulsorily implant these un-understood software applications in the brains of all students.

Studying them has to be done as one would study a virus software. Install it in a few computer and study its features. If it is a safe



software application, then and only then should it be installed in all computers.

Please note that the above given text has been written in a most hurried manner, during the brief spare moments I could seek out in the midst of my work. I do not know if the text has proper flow of thoughts.



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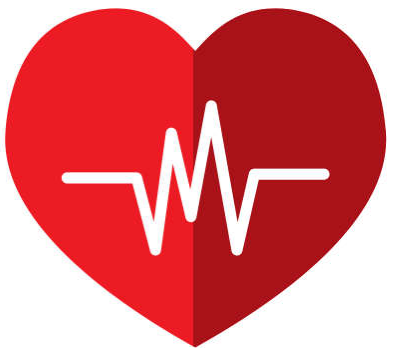
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